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on July 5 and the Regifugium on February 24 of the Roman calendar, the Bouphonia flight at Athens, and the flight of the priest who slew the bull calf to Dionysus at Tenedos (Aelian, N. A. 12.34).

The resemblance of the Stepterion rite to the Bouphonia is so striking that it could hardly have escaped Mr. Dempsey's notice, if he had been familiar with the Attic festivals. The feigned exile of the boy corresponds to the real exile of the oxlayer. Why is this exile necessary and why the rite of purification at Tempe unless a crime had been committed? I suspect that Mr. Dempsey got his idea from misunderstanding a rite quoted from Frazer in Farnell, *Cults*, 4. 294, c:

"In Dahomey a man who slays a fetich-snake enters a faggot hut thatched with dry grass. This is then set on fire and he escapes as he can, running the gauntlet of the tribe, who hurl things at him until he reaches a river".

It should be observed, however, that the man flees not because he has burned a hut, but because he has killed a divine object, as Apollo himself had done (Farnell points out that the Stepterion boy represents Apollo). The burning of the hut is done by the man's would-be murderers as the first act of a more or less ritually weakened attempt to kill him. I suspect we have not yet reached the bottom of this mystery.

The last chapter discusses the transition stages in the Delphic influence, its political misfortunes, its renewed prosperity after 279, its renewed decline in the first century B. C., and the attempt to revive it in the first century of our era, up to its decisive decline after the Antonines and Severus and its final closure by Theodosius.

There are two Appendices, one on the Python, one on the Hosii. In the former Mr. Dempsey maintains that the Python represents one of the earlier dispossessed cults, probably that of Ge. The Hosii he distinguishes from the priests of Apollo (here, for once, parting company with Farnell); he adopts Miss Harrison's view that they were the priests of Dionysus.

The bibliography represents a tendency with which I have no sympathy. A bibliography should give a reader a list of the chief books and articles on the subjects under discussion, not a list of every work consulted by the author, and already fully indicated in the notes. The reader cares little that the author has used a 1758 edition of Justin, or has confined himself to the 1727 edition of Ovid by Burmann. But there is no mention of Oppe's article on the Chasm at Delphi (*Journal of Hellenic Studies* 24. 214). In the note on the E at Delphi there is no reference to the discussion on that subject carried on in Hermes and in *Philologus*, in 1900-1902, by Roscher, Lagerkrantz, and Robert. On *ἐγκολμησις* Mr. Dempsey makes reference only to Bouché-Leclercq and to a brief paragraph in Myers's essay on Greek Oracles; he says nothing of the important special works of Deubner and Hamilton. In his discussion of the snake as hero, depicted on the grave mound, he makes no reference to Wide's article on Grabesspende und Totenschlange (*Archiv für Religionswissenschaft* 13.221), or Guimet's *Les Stèles à Serpents*, in the *Verhandlungen of the Second International Congress for general Religionsgeschichte*. In his long note on the center of the earth, he ignores entirely Roscher's book on the Omphalos. With the literature since Farnell he seems to have little acquaintance; besides Pauly-Wissowa, he mentions of German authorities only A. Mommsen, Schreiber, Crusius, and K. O. Müller.

Mr. Dempsey narrows the meaning of the paean too greatly, when he calls it "the joyous song of deliverance from the scourge of plague". Besides the one reference

he gives, the Scholium on Aristophanes, *Plutus* 636 (it is hard to see how he derives such a confident and one-sided statement even thence), one would have expected a reference to Professor Fairbanks, *Study of the Greek Paean*, or to Miss Swindler, *Cretan Elements in the Cults and Ritual of Apollo*, 59 ff.

I must also take issue with Mr. Dempsey's statement (150) that

"in the case of the shedding of blood, even when the homicide was justifiable (*φόνος δίκαιος*) purification seems to have been always necessary".

The falsity of this statement I tried to prove in an article on *The Necessity of Ritual Purification after Justifiable Homicide* (*Transactions of the American Philological Association* 41. 99 ff.). So far as I know, no one has attempted to show the incorrectness of my view or to defend the old position. In my article I pointed out the confusion of thought that has existed between accidental (*ἄκων*) and justifiable (*δίκαιος*) homicide. Mr. Dempsey simply repeats the old blunder, justifying his statement about justifiable homicide with an oft-quoted passage from Plato, *Laws* 865 *Κεί τις ἄκων ἀπέκτεινέ τινα φίλιον*, etc. Accidental and justifiable homicide are two very different things.

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## SPANISH IN HIGH SCHOOLS AND COLLEGES

In the *Journal of Education* for February 13, 1919, (89.177-179), Mr. S. M. Waxman, Assistant Professor of Romance Languages, Boston University, had a paper entitled *A Jeremiad on Modern Language Teaching*. In spite of its rather bumptious style, the article is interesting and instructive reading. There is space, however, here only to note two things—(1) that Mr. Waxman has some energetic remarks on the subject of the Direct Method in the teaching of modern languages, remarks unfriendly to that method; (2) that he has some very interesting remarks upon the prevalent craze for the study of Spanish in our High Schools, remarks which remind me of some things I wrote in *THE CLASSICAL WEEKLY* 10.121. I quote Mr. Waxman's remarks in full:

"You are all familiar with the arguments that are brought forward <to support the study of Spanish>: Now with the completion of the Panama Canal our trade relations with South America, etc., etc. Have any of you ever met a high school trained student who has found a position as foreign correspondent or traveling commercial representative for the Spanish American countries? I have been longing for many years to meet this *rara avis*. And yet in the High School of Commerce in Boston ninety-seven per cent. of the 1,500 boys are studying Spanish, two and three-quarters per cent. are studying French, and the remaining one-fourth of one per cent. have elected German. These figures afford an excellent indication of the hysterical state of the study of Spanish in this country today. The percentage of Spanish students is entirely out of proportion to the relative importance of that language to the average American pupil. Not only is Spanish studied feverishly by large classes in high schools, colleges, extension courses and correspondence courses; you can acquire it from our itinerant hawkers of language by the ba-ba, bo-bo method without textbook, without study, without anything in fact except the payment of a fee. To use a familiar Americanism 'Everybody is doing it'. There is a grave danger attendant upon this false situation in our high schools and colleges. Instructors who have for many years been teaching French or German successfully are suddenly thrown into teaching a language which they have not completely mastered".

C. K.